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INTERNATIONAL BIBLE STUDY.

August 8, 1886.——„——*John* 12 : 20-36.

See last Guardian.

August 15, ——„——*John* 13 : 1-17.

The time had come for the Passover. It was the eve of Friday when the Lamb of God should take away the sin of the world. As the shades of night came down, Jesus and the twelve disciples repaired to the upper room where preparation had been made for them to eat the Passover. Jesus had looked forward with much solicitude to this evening when he should communicate to his disciples many things which hitherto they had not been in a state to receive, and should endeavour to arm them against the fearful trial that was coming upon them through his betrayal into the hands of sinners.

"Jesus knew that his hour was come that he should depart out of this world unto the Father." His love to his disciples had stood the tests to which it had been hitherto subjected, through their hardness of heart and slowness to perceive the highest elements of his character, the true nature of his work, and of the mission to which they were called. He had seen so much in them which might well have disheartened him ; so much that tended to make the thought of using them for the establishment of a spiritual and holy kingdom appear the perfection of folly ; yet his love had not failed. Still more powerful tests were now to be applied. They were the representatives of the race for which Christ came to die, and their characters were to be fully shown, that his love might be subjected to its greatest strain. No finite love would have endured the strain. But having hitherto abode in love to his own, he loved them unto the end.

Anticipating that he was about in some mysterious way to establish his kingdom, but persistently ignorant of the methods by which he should do it, they began to think of the distinguished posts that would fall to them, and it became with them the question of the hour, a burning question, Which of them should have the pre-eminence ? Should it be Peter, John, James, Andrew ? (Luke 22 : 24.) What a grief to him who for three years had exhibited to them the example of one who came not to be ministered unto but to minister. This was all the fruit of his labour, his prayers, his tears, his instructions, his unfaltering humility. But Jesus just quietly resumes the work of instructing them in the A. B. C. of his kingdom, and does it in a most characteristic way.

The A. V. says 'supper being ended." This is a wrong translation. "There being a supper," is what the original says. It was at the beginning. "The devil having now put into the heart of Judas Iscariot to betray him." Judas was impatient at the tardiness of Jesus in taking to himself Messianic authority. A grand opportunity had been given when the people of Jerusalem welcomed him with demonstrations of loyalty and shouts of 'hosanna,' and he had allowed it to pass. This wretched irresolution would destroy all. Would it not be better to precipitate matters ? To help the chief priests and Pharisees to get him into their power, so that he might be compelled to put himself in an attitude of defiance, chastise his enemies and expel the Roman governor and his army ? Some such idea seems to have been in the mind of Judas, as is evident from the fact that he was thunderstruck when he found that Jesus was actually about to die at their hands, and made haste to fling away his own life. Oh, those thirty miserable pieces of silver ! What did Judas want of them ? Very likely he wished with them to make good what he had taken from the bag, that he might be able to render an account of his stewardship. Sin stimulates the minds of confirmed sinners; but it betrays into stupidity those who are entering on a course of ill-doing.

Jesus lays aside his upper garments and makes himself as a servant, a servant of a lower grade, and becomes the foot-washer of the company. He was not unmindful of the fact that the Father had given all things into his hand, that he was, by right, Prince of the kings of the earth, nay, the Lord of heaven and entitled to the ministry of angels ; he realized it fully, but it did not check him in this act of deep humiliation.

When he came to Peter and knelt to wash his feet, Peter objected. The Master said, "What I do thou knowest not now ; but thou shalt know hereafter." Wait till I have got through with this, and I will then explain to you why I do it. Peter could not think of it : "Thou shalt never wash my feet." The answer came, "If I wash thee not, thou hast no part with me." To have part with me thou must be cleansed from thy sins, thy heart must be made pure ; if I purify thy polluted heart, is it a great matter that I wash thy feet ? Imagining now that the rite had some transforming efficacy in it, he wants that his hands and head also should be washed. Jesus brings back the service he is rendering to its physical aspect. One that comes from the streets needs only to have his feet washed. And yet a spiritual meaning is not excluded. "Ye are clean, but not all." He afterwards says to them (ch. 15), "Now ye are clean through the word which I have spoken to you." They had only to keep Christ's word in their heart, by faith, and they would be fitted to accompany Jesus into the presence of the Father, as the Jew, by his ablutions, became fitted for the temple service. "Not all." For he knew who should betray him, though he washed his feet.

Afterwards, he explained what he had done. He had given them an example. They should lovingly serve one another, and in honour prefer one another, each one willing to give way to his brother, and occupy the inferior place. This, not occasionally, but habitually, in great things and in little things. The servant is not greater than his lord, but if he refuses to serve his brother and give way to his brother, he makes himself greater than his lord.

"If ye know these things, happy are ye if ye do them." The blessedness is in doing them. Let the disciples of Jesus act upon this instruction, and we shall have no more competition for places, for offices of rule or dignity or emolument ; no contentions for the higher-salaried appointments ; no complaints because of inferior appointments ; no murmurs because our legitimate claims are overlooked. The privilege of following Christ unto the end, in his self-abnegation, his humiliation, his crucifixion to the world will bring with it a hundred-fold compensation that men dream not of.

When the Lord cometh, shall he find faith on the earth ? The faith that enables us cheerfully to choose and maintain the privilege of washing our brother's feet, blacking his shoes, yielding to him the better appointments ?

WEEKLY REVIEW.

—Is not exchange the premium paid on a sum of money in remitting it ? People talk about exchange being fearfully *low*, at the present time ; it seems to us that the amount deducted from the par value of the rupee, viz. two shillings,—the amount of discount—represents the rate of exchange. In passing from a penny to seven pence half penny or eight pence, it is really going up. The higher the exchange, the greater the loss in transmission.

—It is, to the public in India, matter of thankfulness that the diminished rates of telegrams for the press, are applicable to those which Renter sends, upon which we are mainly dependent for our knowledge of what is transpiring in Europe and America.

—There is to be a new trial of the *Statesman* Defamation Case, as the jury could not agree.

—After all, the expedition to Thibet is not to be. The attempt to open up commercial relations with that unsociable country, is not to be made because China looks askance at it. With all their praying-mills, the Thibetans do not think it would be safe to let the Englishman in.

—"A singular shooting affair," "a curious case," is reported from Mussoorie. Some months ago, Master George Hunter, we do not know his age, was amusing himself with a five chambered revolver loaded with ball. Four chambers were emptied at

oats. The fifth was aimed at the young gentleman's servant, a Native lad. The ball took off a finger and entered the forehead. The lad seemed to recover and resumed his work. A few days ago he suddenly fell dead. The ball had lodged in the base of the skull. The papers that report this "singular" affair, do not tell us what was done with the young gentleman. He may not have done the thing with malice prepense, but some body is responsible for putting into the hands of such a reckless youth, a deadly weapon. Such an *enfant terrible* should be well looked after.

—THE *Missionary Herald* for July contains notice of the ordination of Mr. Henry Fairbank as a missionary to Western India. Mr. Fairbank is the son of the Rev. Dr. Fairbank of the American Marathi Mission, and is expected here before many weeks to join his father in the work. The Rev. Dr. Bissell, of the same Mission, now on a brief visit to America, was present at the ordination and gave the right hand of fellowship to his young friend. The following quotations from his address will be read with interest by many in this land:—

"Ten years ago you and I came together to this country—you to pursue a course of study, I for a brief respite from my labours. After a year and a half I returned to India, and two weeks after reaching Ahmednagar it became my sad duty to conduct the funeral services of your sainted mother and lay her mortal casket in its resting place. Abundant in labours and sharing the burdens of many others besides bearing her own, during twenty-one years in the mission she faithfully served the Master and passed in the prime of life to her reward. Since that time your beloved father, the veteran of the mission, has worked on alone and has completed the fortieth year of his missionary life. With what longing of heart he has looked forward to this day when you should be ready to come to his help, I need not suggest.

But not your parents alone; your grandparents also, our beloved Brother and Sister Ballantine, were missionaries and gave the best thirty years of their lives to this blessed work. You therefore represent the third generation of missionaries, and our best wishes for you could hardly ask more than that your life may equal in usefulness the lives of those who have gone before you."

—A CORRESPONDENT of the *Indian Witness* protests against the use of the word "altar" to designate any part of a Christian place of worship. We think the word inappropriate and objectionable. To the evangelical portion of the Church of England it savours of Ritualism. The American Methodists are very much in the habit of calling the communion rail by this name, and sinners are often urged to come to the "altar," and the unthinking are likely to get the impression that there is more sanctity in one part of the building than in another. We have an altar and it is that on which Christ suffered, the just for the unjust, and equally available for believers in 10,000 different places.

—THE *Christian* says:—

"A Misunderstood Parable" is the title of a paper in this month's *Expositor*. The writer, Dr. E. R. Conder, gives what he calls the key to the deep meaning of our Lord's words in Matt. xiii. 33. "Leaven," in doing its work, perishes; so, it is argued, does the agency by which God carries on his work among men; it is a ministry which is perishable. We are not in agreement with this view, but it is noteworthy that an accomplished Biblical scholar avers that in every other instance in which the term "leaven" is used in both Testaments it is used in an evil sense, and Dr. Conder is not surprised that "able and learned students of Scripture have maintained that what is represented in this parable is the corruption, not the growth, of the kingdom of Christ."

We do not at all accept the view that leaven in the Bible always symbolizes what is evil. Why should it? It is a good gift of God. When the Jews were about quitting Egypt, they were in a great hurry and had not time properly to prepare their bread, and in commemoration of this the feast of unleavened bread was instituted. See Exodus 12: 17. As leaven was forbidden in this feast, so it is actually *prescribed* in another. See Lev. 23: 17. The reason why such a strained interpretation has been put upon the parable of the Woman and the Leaven, making it to refer not to the diffusion of the truth, but to the spread of falsehood in the church, is that the former view clashes with the doctrine that relegates all triumph to the day of our Lord's coming. But it is "the kingdom of heaven" that is like unto leaven, in its diffusive tendency.

—THE article on the Socialism of Christianity, referred to by A. H., is one that deserves to be carefully read. If the acquisition of wealth has, as A. H. thinks, the effect of stimulating selfishness and injustice, then how exceedingly foolish in those who have it not to envy those who have it and strive to get into the same boat with them. If among our readers, there are any pastors, missionaries or ministers who "neglect the poor and ignorant and run after the rich and great," we hope they will do so no more. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—WE are very sorry to see that the American Senate has shelved the Extradition Treaty between the two Governments, until the next Session, in December next.

—ANOTHER polo accident is reported. Lieut. Wilde has been *seriously injured* at Secunderabad.

—WE are grieved more than we can express at the tidings conveyed in Rev. Mr Morton's letter, of the death of Rev. M. B. Kirk, late of the S. India Conference, more recently connected with the N. India Conference of the M. E. Church. It is rather more than six years and a half since this brother arrived in India from America. He was first appointed to the Bangalore School. He afterwards joined Miss Anstey's work at Colar. He has been since in the north of India. Mr. Kirk was a man of very simple habits, marvellously free from pride, of a very loving spirit, of great industry and willing to serve the Lord in any capacity. He had not much of what we call polish, but was of the genuine stuff that does not need veneering. He had no ambition to shine as a preacher, but was truly devoted to the work of spreading the Gospel in India. He could live on next to nothing and never think of murmuring about it. We heard of him lately at Simla where he was engaged in spreading religious literature among those whose worldly eminence makes them unmindful of their spiritual need. We are very sorry to hear that our brother has succumbed to cholera. He was unmarried.

We learn from another source that Mr. Kirk came to Cawnpore from Lucknow Tuesday evening, and spent Wednesday and Thursday canvassing the station with some books he was seeking to put into circulation. He left for the Station in good spirits at 10 p. m. to await the train for Allahabad. When he returned to the house of Mr. Maxwell at 3 a. m. collapse had already set in. All was done that could be. He was not conscious the last hour, but before that realized the strong probabilities of his death. He was resigned and gave general directions regarding his business. The Rev. Mr. Richards says: "Bro. Kirk is the first one to fall in our party of seven, though he was the one man of all the party whose strength and courage seemed to defy danger, disease and calamity. The suddenness of death, with a man of such remarkable strength, certainly proves that in the midst of life we are in death." We understand that Mr. Kirk had recently travelled on foot from Almora to Simla, whither he went to collect money for a Lepers' Home.

—WHILE speaking of the terrible slaughter of converts in the Roman-Catholic Missions of Annam and Cochin-China, last year, the French organ of the Society announces the baptism of 16,710 pagans the same year. We do not learn with any satisfaction that baptism was given to 180,966 pagan infants in danger of death. Believing that without baptism the infants of the heathen perish everlastingly and that baptism saves them, the Romish priests and even laity seek opportunities of sprinkling surreptitiously such infants. How much this is better than heathenism, we leave to our readers to determine.

—THE Hindoos of Meerut who are opposed to Infant Marriage have come to the conclusion that rhetoric is never going to do away with this gigantic evil, and they have put their names to a Memorial asking Government to do something. During the last twenty years a great many ardent spirits have joined the movement for the abolition of this evil custom, and have spoken valiantly against it; yet when infant daughters came they quietly yielded to the representations of marriage-brokers and friends, and conformed to the evil custom. Up to thi day, no signs appear of any disposition to abandon the custom. This paper shot seems to have little effect upon the Hindoo nature, even when poured from *mitrailleuses*. Something must be done. Even if the Hindoos of Meerut were to depart from the custom and keep their daughters till they became marriageable, that would not have much effect upon this great empire. The great thing is to get the ruler to do something; this will affect the practice everywhere. So they memorialize the Viceroy of India, and they tell him, what he cannot well deny, that

"All civilised Governments have dealt with the question of marriage, and fixed an age before which no man or woman could be married. In ancient India also the Hindoo law-givers fixed marriageable ages, both for men and women; and it is the opinion of Sanskrit scholars, like the late Pandit Dayanand Saraswati Swami, Diwan Bahadur Raghunath Rao and others, that infant marriage was unknown in ancient India. Your Excellency's memorialists hold, that infant marriage is not enjoined by the authoritative Shastras, and that a legislative enactment on the subject would, therefore, be no interference in a religious matter."

They would like, as in accordance with

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ancient shastras, a minimum age of 16 for women and 20 for men; but suggest that at present it be fixed at 12 and 16. The memorial dwells upon the physical evils attendant on the premature marriages, the barrier they interpose to female education, the mental and moral injury sustained by the boy-husbands.

—We mentioned in our last that a terrible catastrophe was reported from Tinnevelly. A temporary theatre, filled by an audience of between 400 and 500 Natives, some of whom were persons of distinction, took fire, or was set on fire, and something like 100 persons were burned to death. The doors opened inward, and the rush of people hindered their own escape. There appears to be good reason to believe that the structure was set on fire. A certain caste was not allowed admittance, and it is supposed they may have set the building on fire; another supposition is that a rival theatrical company brought about the catastrophe.

—The *New Dispensation* has made a grateful discovery, viz. that blasphemers are working out their own salvation when they are reviling God. Our contemporary appeals to the *Bhagawat* itself for proof.

Who is it that thinks of God and takes His name the oftenest? Certainly His enemy, His reviler—the unbeliever and atheist. Read the sceptical literature of all countries, and you will find that atheists and unbelievers can never keep quiet. They are always reviling God and trying to displace Him from the heart. They seem to be jealous of Him, and jealous men waste their lives by thinking day and night of him whom they hate. The *Bhagavat*, therefore, says that the enemy of God is sure to get salvation, since he thinks of none but God, day and night, night and day. Some persons, says that sacred composition, are saved because of their faith; some because of their love; but there are others who are saved by constant fear of the Lord whom they consider to be their enemy, while many others are saved by their enmity. This is a cheering gospel which holds out hopes to the rankest of atheists. According to this view the only class of persons that are to be pitied is that called Indifferent, the class represented by Sir James Stephen.

Some people think they cannot laud the Bhagawat too highly. The above lets us see how utterly different is its teaching from that of the Bible. The Sermon on the Mount condemns as heathenish the vain repetitions of the name of God; and says that we must give account of every such idle word. Men gladly get rid of the idea that all acceptable worship must be from the heart, and we find almost all classes of worshippers persuading themselves that God accepts, what they themselves would not for a moment, lip service. Naturally follows in this the idea that there is some magical virtue in the name of God, whoever repeats it. How far does this differ from the Tartar praying-windmills?

—At the last meeting of the Bombay Missionary Conference, the Rev. Mr. Douglas of the Free Church Mission, Bhandara, gave an account of the work in that place. It is about a quarter of a century, we think, since a Native Christian (from the Am. Marathi Mission,) went to reside at Bhandara, and it is a good many years since he died there. His family continued to reside there, witnessing for the Lord as they had opportunity. Others joined them, and some English officials manifested an interest in the work. The Providence of God having thus prepared the way, the Free Church Mission at Nagpore were invited to make this one of their stations, and the Rev. Mr. Douglas was appointed to it. There is now a considerable body of Native communicants and the work is very promising.

—We learn from the Rev. De Loss M. Tompkins that Mr. John G. Gilbertson, M A. of Edinburgh University, is now First Master of the Boys' High School at Naini-Tal.

—The *Rock* of July 16th informs us of the death of the Rev. Daniel Wilson, the venerable Vicar of Islington, on the 13th id. aged 80. He had preached on the previous Sunday. He was son of the late Bishop Wilson of Calcutta.

NOTICES OF BOOKS AND REPORTS.

The Report of the *Bombay Auxiliary* Ch. Miss. Society says.

With a staff of fourteen or fifteen missionaries at the outside, the Western India Mission might be worked with some degree of satisfaction to the workers themselves, and with bright hopes of success.

We begin the year with only three missionaries to carry on the Society's extensive missions at Násik, Malegám, and Poona. Of these three, *one* has been in the country only a few weeks, and will not, therefore, be ready for some time to take charge of a station; *another* has completed ten years of consecutive service, and will be obliged to go to England before the commencement of the hot season; and the *third* is suffering from constant ill-health, and may also be obliged, at any moment, to seek a change. *Take three from three and nothing remains.*

The second missionary mentioned above has left for England.

In Bombay itself we have three ordained missionaries (including the Secretary); and of these three, *one* at least can scarcely be expected to remain in India for another twelve months without a change, as he has already exceeded thirty-one years of active service. *Take one from three and two remains.*

The deficiency of European missionaries might be happily made good if there were a number of promising Native Christian students ready to enter upon the work of the ministry. But the scant supply of the former has hindered the prosecution of the Divinity School instituted some years ago. Nearly forty years ago, the number of missionaries of the C. M. S. in Western India was larger than it is now. In war it is considered a great mistake to undertake a campaign with an inadequate force; if it is to be waged at all it should be carried on with thoroughness and unstinted employment of the required means. It is very much so in Missions. We find that even the apostle Paul liked to have a good number associated with him in his itineracies. The C. M. S. and its supporters would probably find Western India a more interesting field, if a larger staff were employed. Numbers do not carry the day in this war, but they constitute an important element. It is wearisome, and not profitable, for those who are in the field to be watching and waiting for reinforcements from home; and the best thing for the individual missionary to do is to look upward, and seek a measure of grace that will be a virtual multiplication of his own effectiveness.

The Indian Musical Times. Vol. I. No. 1. Mussoorie, India. It rather takes one by surprise to see such a well-got-up and handsomely printed Musical Magazine, emanating from Mussoorie. Accompanying it are 8 pages of well-printed music, a quartette with piano and harmonium accompaniment, "Peace to the Souls of the Heroes" by F. Moss, and a Voluntary by Lola, and a beautiful portrait of the Abbé Liszt whose death is just reported from Europe. The Magazine is of course largely made up of Selections from home papers. It includes some "Theoretical Instruction for Amateurs." Subscription, Rs. 12 a year.

"*Semi-Annual Report of the Seamen's Rest, Bombay.*" The matters here reported have, for the most part, been already mentioned in our columns. In our Epitome will be found a notice of the work, from the *Times of India.*

Progress. August. Contents: Milton and Cromwell. Brahmoism, its Defects. The Japanese. Several selected articles. Page for Students. Varieties for Junior Readers. With nice illustrations.

Kutumbmitra. August. Contents, (Marathi:) Jesus Christ, God. Facts about the Moon. Diamonds. Homiletics. An Atheist Tested. Woman's Dress, (translation of a letter in the *Guardian.*) Images in the Vedas. Notices. &c.

Bidhanbadi. A fortnightly Theistic Journal. English. 4 pp. Lahore, Aug. 1. This, with a paper of the same name in Urdu, is an organ of the "New Dispensation" Brahmos in the Punjaub.

"Our sole object in starting this little paper is to promote, by the grace of God, the cause of the New Dispensation of which Keshub Chunder Sen was, now is, and, and *shall ever be* its minister in spirit."

A paper on our Vedic ancestors says that Caste was unknown to them. The Vedic Rishi was a warrior, a father, a shopkeeper or a merchant. In the Vedas the later, spiritual idea of God was slowly evolved from the more material notion. We have a notion that it was the other way, and that the early spiritual conceptions were gradually corrupted.

Makhzan-i-Masihi. The *Christian Treasury*, in Roman Urdu, Allahabad, fortnightly. We read with pleasure this well-conducted paper. Will the Editor please note that the Editor of the *Bombay Guardian* is not "Dr."

The Bombay Guardian.

SATURDAY, AUGUST 7, 1886.

"NO, NOT ONE."

When the Bible says that "there is none good, no, not one," it does not mean to deny that there is much that is pleasing in human nature, or that men in society are reciprocally helpful to each other. Nor when our Lord says, "There is none good, save one, that is, God," does he mean to

deny that the goodness of God reveals itself in such a constitution of man and of society as leads men to do good to one another. What is affirmed is that man is not meritoriously good; he is dependent on his Creator and Preserver for moral excellence in all its shades and degrees. Though he were to fulfil the whole duty of man, still is he to say, I am an unprofitable servant; I have simply done what I was commanded to do; I have not placed God under any obligation, I have only used what I have received.

The great difference between the man of God and the unregenerate man, is that the former, under a sense of measureless gratitude, is actuated by a desire to please God, the latter, to please himself. The desire to please God, leads the believer to aim at pleasing his neighbour for his good; to do good to his neighbour. The love of Christ, shed abroad in his heart, constrains him to seek the welfare of his fellow-men rather than his own; and for all that he is enabled to do for them, he praises God, seeking not praise for himself. "Let your light so shine before men that they may glorify *your Father in Heaven.*" But the unrenewed man, while in many things he may aim at the welfare of his fellow-men, is really seeking his own pleasure. Self has the art of disguising itself, but not of annulling itself. The regeneration of which the Bible speaks as so essential to our reconciliation with God, is just the transition from the law of self to the law of love. The immediate change is in the character of the motives by which we are governed; from those which pertain to the reign of self, to those which pertain to the reign of God in the heart.

Nineteen-twentieths of all the religion in the world is probably controlled by that disguised Self to which we have referred. Of this large proportion the great part consists of efforts to persuade ourselves and others that we are righteous, that we are good, meritorious, worthy of admiration. It is marvellous, this power of self to disguise itself, and to appear holy when it is anything but that.

Some men seek to obtain the plaudits of their fellow-men by the exercise of power; some by the display of wisdom; some by the display of goodness. And this last class seem so much more worthy than the others, that we readily yield them our admiration. Here is a man that spends a large part of his income in conferring benefits on his fellow-men. Society derives great good from these so-called philanthropists; but it is generally ascertained, sooner or later, than they are actuated not by the higher motive but by the inferior one.

Few men have been more lauded than the Emperor Marcus Aurelius. He was a lover of philosophy and wished to be thought a moral philosopher. He wished to be remembered not merely as an Emperor of Rome or a successful general, but as one whose great study was to find out what was right and embody it in beautiful moral sentiments. Even in our own day there are many who exalt him to a high pinnacle of honour. M. Renan has employed his pen in eulogizing this character. The Emperor has often used language that savours of humility, and many have regarded him as one that was singularly free from pride or self-seeking. But a careful consideration of the facts leads us to conclude that this exceptionally interesting character of the old world, after all looked upon himself as the highest embodiment of excellence. He knew very will how to avoid the appearance of everything like egotism, selfishness and pride; his selfishness was of a more refined and elevated sort than that of many; but at times it comes out. One who had carefully weighed his writings, says: "Marcus Aurelius believed in himself, and at bottom in himself only." Surrounded as he was by those who agreed with him in his philosophical opinions, and who found pearls of greatest price in all that fell from his lips, it is not surprising that he should have gone on believing in himself. But faith in one's self is faith in a finite and fallible being, whether on the throne of imperial or papal Rome, or in a humbler sphere.

Here are some of the sayings of Marcus Aurelius:

"It is sufficient to attend to the dæmon (good genius) within, and to reverence him sincerely:"

Addressing himself, he says:—

'And let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman, and a ruler, who has taken his post like a man waiting for the signal that summons him from life, and ready to go, having need neither of oath nor of man's testimony.'

Some think that they can hear in this the Pharisaical tone, God, I thank thee that I am not as other men are.

"Call to recollection," he soliloquizes, "that the history of thy life is now complete, and thy service is ended: and how many beautiful things thou hast seen; and how many pleasures and pains thou hast despised; and how many things called honourable thou hast spurned; and to how many ill-minded folks thou hast shown a kind disposition."

"What a soul that is which is ready, if at any moment it must be separated from the body, and ready either to be extinguished or dispersed or continue to exist; but so that this readiness comes from a man's own judgment, not from mere obstinacy, as with the Christians, but considerately and with dignity and in a way to persuade another, without tragic show." How far above the Christian martyrs the Emperor evidently thought himself!

Marcus Aurelius issued a rescript which went far beyond the regulations of Trajan. Though a general persecution was not directly ordered yet the decree that the accusers of the Christians should come into possession of their property practically instigated an almost universal persecution. Trajan, replying to Pliny, had laid down the rule that the authorities were not to proceed against Christians, unless some one came forward to denounce them and demand their arraignment. So that for the better part of a century (the second) their condition had been, comparatively, tolerable. But it was reserved for an Emperor who made such singular pretentions to moral excellence to let loose the passions of the idolaters throughout the empire, and in every place, east, west, north and south, men and women and even children who were followers of the meek and lowly Jesus, and whose loyalty to the Saviour would not permit them to worship the image of this kind Emperor, were put to death with inconceivable barbarity. We are naturally very greatly revolted by a Nero driving his chariot in magnificent state through the avenues of his garden illuminated by burning Christians, prepared and fired as torches on either side of him; but what shall we think of the Emperor Marcus Aurelius, in his library, assisted by Plotinus and other moralists, finding out the happiest phrase for the embodiment of some great moral truth, while the blood of the sons and daughters of the Lord Almighty [redacted] flowing continually in a thousand parts of his empire?

"My words shall judge them in the last day," said Jesus. Those words are with us; and the time is coming when men shall suddenly discover that in their treatment of those words and of the people whose lives are controlled by them, they have shown how they stand affected to God, to truth, to the salvation of mankind.

MONEY FOR MISSIONS;

HOW RAISED.

Our contemporary, the *India Watchman* for July, has an article on "God's Way and Man's Way of getting Money." The writer says: "If we look about among Christians we would almost conclude they had never heard of God's way of providing money for his treasury." "As already the rising church of India is prone to copy the older church of Europe and America, and some good missionaries are prone to lead them that way," *the Watchman* proceeds to specify a score of methods "now being more or less used and advertised among the most respectable Christian people of England and America." Our contemporary here comes forward to enlighten Native Christians of this country connected with various missions, and that large class of Natives who are opposed to all Christian Missions, concerning the unhallowed means by which money for these Missions is raised in England and America.

The first method to which our attention is called is,—"*Kissing Parties.* The distinguishing feature of the evening is the sale of the privilege to kiss one or more of the fair females present." This goes forth as a specimen of the way in which the most respectable Christian people of England and America, raise the money that is expended in the prosecution of Missions. A Native Christian lady, reading this, was quite shocked and made haste to bring the matter before the wife of a missionary from America, to know if the facts were as stated. Of course the latter could state that she had never heard of such a thing, and she was sure that such a suggestion would meet with abhorrence among all the churches supporting the Mission. We need not say that we never heard of such a thing in the thousands of churches with whose customs we were acquainted in America; neither of that, nor of "Weighing women," "Jug-breaking," "Dramas," "Flag-festivals" "Corn-Husking," "Skating," &c. &c., enumerated by our contemporary. We have heard of *fairs* and *bazaars*, for the sale of articles furnished by those who not having money to give, gave their time and skill in

preparing saleable articles. We are far from saying that objectionable methods are never resorted to, for the raising of charitable funds and Mission money. We have heard of "charitable balls," even in this country. There are multitudes of people whose interest in the propagation of the Gospel has to be joined to their love of amusement to become a motive power. But the question relates to the methods used by *the most respectable Christian* people of England and America to obtain the money by which Missions are sustained in this country, and in view of this question we unhesitatingly ave[illegible] the *Watchman's* account is fearfully misleading and calculated greatly to injure the cause of the Gospel in this land. We have spoken with missionaries more recently from America than we are, and who have been for many years familiar with churches of various denominations, and they declare that they never heard of such methods of raising Mission money. A month or two ago, some English paper reported that there were Sunday-school meetings in England in which there was kissing practised, and there was naturally a great outcry that such a thing could be in any Sunday-school; but the result of the inquiry was to show that no such laxity had place in 999 Sunday-schools out of 1,000.

The Editor of the *Watchman* speaks of a large number of Christian papers that come to him from America, from which he learns that such things exist. We too see many papers from America, and sometimes we see in them notices of objectionable practices in churches, but these notices are condemnatory [illegible]f the things reported. When any thing of [illegible]e kind occurs, paper after paper mentions [illegible]with reproofs and surprise, and this shows what respectable Christians in America think of these practices.

As a rule, the money expended on Missions is raised by the spontaneous contributions of the people after hearing about the work and its exigencies; and the Missionary Magazine of each Society furnishes a monthly list of the contributions and the sources from whence they are derived.

Why is it that some who hold very strongly some particular aspect of Christian truth, think it their duty to trample under foot all forms of Christian service carried on by those who dissent from that particular aspect? If you choose to carry on your mission work with money raised by your own industry, why disparage those who receive money for their support from churches in America, and give their time to evangelistic work in this country? We understand that the Editor of the *Watchman* has a large contract for road-making, which gives employment and support to himself and colleagues and orphans. This necessarily involves a large surrender of time, and we should not be surprised if some were to take the view that the loss of time for direct mission work were not compensated by the pecuniary profit. Far from us be it to say that this is not God's way. We are very sure that the ways held up to scorn by our brother, are worthy of scorn. But we regret exceedingly that he should seek to convey the impression that the responsibility for these odious things rests upon those who receive mission money from the churches of England and America. He lately spoke of such as "hirelings;" we are not aware that he has withdrawn the unworthy and calumnious epithet.

MR. SAMUEL SMITH ON INDIA.

THE papers entitled "India Revisited" by Mr. Samuel Smith, M. P, in the *Contemporary Review* for June and July, are exceedingly well written, and are much better fitted to give the English people a just conception of Indian matters than the generality of contributions made to this subject by those who have visited or even spent some time in India. In the study of questions of this kind observation goes far, but insight goes farther; a man sees what his predilections allow him to see; and it is not every Englishman who is so free from bias and so ready to recognize truth in whatever form as Mr. Smith is. The people of this country may be disappointed because one or two Indian candidates for a seat in the House of Commons have been rejected; but it should be a comfort to them that their convictions of what is due to them from England find such fit expression in the writings and speeches of the member for Liverpool

Mr. Smith is certainly right in what he says about the poverty of the great mass of the people of this country. They who have been some time in the country are, however, aware that the circumstances of many are gradually being improved, and if it were not for the decennial famine, this upward grade would be maintained. The silver and gold in ornaments, that found their way to the Mints of India in 1877-8, have probably, in the years that have elapsed since then, found their way back to the people. Mr. Smith points out that Government have themselves prepared a class of Natives to sit in judgment upon their acts; by the assiduity with which for so many years they have sought to further the higher instruction of Indian students; the presence of which body constitutes a very important element of difference between these times and the former days. Mr. Smith brings forward the various grievances which he found dwelt upon by Native gentlemen, and states them fairly without the dogmatism and bitterness and onesidedness that some European advocates of Indian grievances have exhibited.

Mr. Smith says:—

There are few greater dangers which beset British rule in India than this tendency to apply crudely to it the latest deductions of political economy in England. Many of these, which are treated as axioms of universal application, are only true of highly developed communities, where the right of free contract and free competition has lasted for centuries, and where it has produced a robustness of individual type which is wholly wanting in India, as indeed it is in all Asiatic countries. It would be as reasonable to impose by main force upon India our religion, our laws of marriage and inheritance, our political and social institutions, as our economical and financial views. I can hardly sufficiently convey my sense of the danger as well as the injustice of so acting Systems of law and finance which are quite suitable for the West may become the parents of as much oppression in the East as the worst abuses of despotism. Of all classes of people that endanger our Eastern empire, the worst are the narrow pedants who apply cut-and-dry formulas of European thought without mercy to the complex and widely different civilization of the East. One instance, of many that might be cited, is the action of England as regards the repeal of the import duties. India used to raise a considerable revenue from these duties without the least complaint from the native population, but they were abolished in deference to the urgent remonstrances of Manchester, and since then the Indian Government in its extremity has been obliged to resort to taxes which are hateful to the population and injurious to their welfare.

Mr. Smith thinks that the desire to have Native members of Council elected by the people instead of being designated by the Governor-in-Council, is reasonable. It seems so to us. Even though the same men were elected it would be more satisfactory. There would, however, be an anomaly in the different ways of determining the European and Native members.—Mr. Smith thinks the university graduates would afford a basis for an intelligent body of electors. Many would oppose this, we think.

"All classes in India object to the constitution of the Indian Council in London."

Mr. Smith takes notice of the great mistake made in lowering the age for entering the Civil Service from 22 to 19 years.

Mr. Smith is of the opinion that the reassessment of the land each 30 years is injudicious, as tending to discourage improvements. We have in years gone by, maintained the same view, and have not found reason to alter our opinion.

It were better to forfeit a future increase of land revenue, if it were the means of raising the general level of well-being among the people, and encouraging them to put their savings into the soil. But whether this desirable consummation can be carried out depends upon whether a British fiscal policy shall be forced upon India. It can only be done if a customs revenue be raised, which the whole of India would most gladly pay in lieu of other taxes which are far more oppressive. Suppose 100 out of the 140 millions of foreign trade, now untaxed, paid a duty of 10 per cent., it would yield 10 millions of revenue, by means of which the land assessment could be reduced and made permanent, while other most objectionable imposts could be removed. It is unfair to impose English ultra-free-trade ideas upon a country like India. One of the greatest dangers that besets our rule lies in despising the wishes of the natives in such matters. If we are to allow India to have any voice in the construction of her revenue system it will tend, I have no manner of doubt, in the direction I have indicated.

Does the railway do away with the danger of famine? Mr. Smith thinks not.

The fact is, when the great bulk of the food crop of a district perishes, and the people have no money to buy imported food, a railway is of no use, unless the Government feeds the people gratuitously. It did so with success in one or two cases of recent famines, but generally it has encumbered the relief with labour tests and other conditions which deprived it of much of its value.

The object of relief works it to put some money in the pockets of the people so that they can buy grain, and if they are only instituted before the people are reduced by hunger, they seem admirably fitted to answer the purpose. A thorough net work of railway tends to make extensive famines impossible, especially if a heavy export duty were levied to keep the grain in the country. Herein we see one of the immense benefits conferred by England on India. And there are others not dwelt upon by Mr. Smith, such as the unification of India by the study

of English, enabling the educated of the different states now for the first time to know each other.

The evil of indebtedness among the peasantry, the extension of municipal government, the trade in intoxicants, are passed in review, and an earnest protest is entered against the system that has conduced to such a development of this trade. We agree with Mr. Smith that *local option* would be a great blessing to the country.

We must make one more extract :—

That contempt for all authority, which commonly accompanies the destruction of faith, is most deadly in India; and one of the great problems of the future is to carry the Hindoo mind safely through the transition period when native faiths gradually decay. If that be so effected as to secure a permanent foothold for Christianity—it may be in some form better suited for an Eastern race than in its European dress—England will have done a work in India of which she may be proud; but if Western thought and science merely act as dissolving acids, and destroy all faith in religion, a terrible chaos may be predicted in India, and its certain revolt from British rule. It may be gravely questioned, whether any benefit at all will be conferred on India merely by pulverizing its ancient religions without substituting better. Her old faiths, with all their lamentable defects yet, hold society together; they enable multitudes of poor and often suffering people to bear patiently the hard incidents of their lot; they maintain reverence for authority in the breast of millions, and so make it easy for government to be carried on. If all this binding influence be destroyed, and nothing put in its place, the firm texture of Indian life will be broken to shivers, and such a cataclysm result as the world has seldom seen.

This witness is true though so many Europeans and Natives shut their eyes to it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Is it of set purpose or by accident that your column of "Notices" contains no announcement of the services in churches connected with the State? It is not surprising that you should not care to help people to go to the majority of the Church of England churches in this city; but surely no such objection can attach either to the Church of Scotland, or to the C. M. S. Church, Girgaum, and it would be a boon if you would publish their services, at any rate to

Yours faithfully,
C. D.

[The notices of church-services that appear in the *Bombay Guardian* are those that are sent to us by the different missions and churches, with a request that we should give them insertion.—*Ed. B. G.*]

Dear Sir,—How a Tract or Bible-colporteur shall discharge his duty in the most efficient and economical manner is a very important question. More especially is this the case in a country like India, where there are still, notwithstanding all the efforts of mission societies, hundreds of towns and villages never once reached by the living voice of the preacher. And where the feet of the messenger of good tidings cannot go, the next best thing is to send if possible through a Bible portion or a tract the news of a full and free salvation through Christ Jesus. We have known several cases where God blessed the reading of His word and of tracts to the conversion of men who had never once heard the gospel preached. We read with considerable astonishment the illustrative sketch of Bible-selling in China that appeared in your issue of the 24th ult. It must surely be an imaginary sketch, and we feel the more inclined to believe this as the only "fact" instanced in support of it, was known to the writer to be devoid of foundation. And we would also fain hope that there are few missionaries who do not exercise more or less the grace of common sense in their work, so that when occasion arises they may give to an enquirer a Bible or a tract without money and without price, and in case they do, they are not likely to condemn very harshly a brother for doing the same. On the question of the selling versus the gratis distribution of Bibles and tracts, there is no longer, we believe, even ground for discussion. There will be few, with any practical knowledge of the work, found willing to advocate the latter.

Now that the schoolmaster is more abroad year by year we may fairly expect the reading capacity of the population to increase in a corresponding ratio. And it should be the aim of all Bible and Tract Societies to recover as much for their books and tracts as will at least cover the cost of publication. Those accustomed to buy Hindu tracts or booklets will know that their price as a rule is four or five times what a similar style and size of book would be if published by a Tract Society. There are quite a number of the Bombay Tract Society's publications, as for instance Mr. Baba Padmanji's "Manual of Hinduism," which if published by native book-sellers would be priced not at, say, 4 or 6 annas, but at the very least Rs. 1½ or 2. And in thus attempting to recover by sale, as far as possible, the cost of publication, I don't think we have much to fear about our motives being misunderstood. We have met the same sort of objections on the part of the natives against selling tracts that Mr. Scott seems to have encountered, but we have never found Hindus or others so irrational as not to accept the obvious answer to all such objections, viz. that the authors of Christian books or tracts in this country receive nothing for their literary labours, and that the price at which the tracts are sold in very few cases covers even the cost of the printing charges. We know of no department of mission work to which objections have not been raised by Hindus and others, but if we are bound to attend to all they say, and suit our mission policy to meet their every objection, I fear some modern Æsop will find abundant material for a new parable on the missionary and his ass. While Mr. Scott's plan no doubt deserves praise for its benevolence (though the hard-headed Political Economist might possibly stumble at such indiscriminate almsgiving), yet it would not tend to strengthen the financial position of Tract Societies, which, notwithstanding all the funds that can be collected in this country, is already weak enough as it is.

Yours &c.,
X.

3rd August, 1886.

Dear Bro,—It is with deep regret I inform you of the death, by cholera, on Friday, the 30th ultimo, of our poor brother M. B. Kirk.

On my arrival by Mail at Cawnpore en route to Lucknow at 2 a.m. on Friday last, I met the deceased in the 2nd class waiting room packing up his things in order to leave by the train by which I had come. He told me he was feeling very unwell, that he had bad diarrhœa and cramps, and thought it was cholera. He had taken chlorodyne. I advised him not to proceed on his journey. At his request I got him a gharry and sent him to the Methodist Parsonage which, I have been told, he reached about 3 a. m. and where, in spite of Rev. Maxwell's care, and the physician's attention he succumbed to the disease at 10 a. m. the same day. He was conscious till half an hour before his death. His end was peace.

Dr. Johnson of Lucknow, who had been telegraphed for, performed the funeral ceremony.

"In the midst of life we are in death." Ten thousand things stand in our onward way to push us to the tomb. Is it possible to escape death? This providence speaks loudly to each of us. Are we *prepared* to meet our God? Supposing our turn should come next, what then?

Yours in the L[illegible]
Thomas E. [illegible]orton.

Lucknow, 2nd August, 1886.

Sir,—I have read carefully the article on Christian Socialism in your issue of the 10th July. In the last sentence of the first para, it says, "Nowhere in their teachings can be found an intimation that wealth means oppression." True. But the writer ought to have added a parenthetical cause, viz. wealth (rightly gotten)." *i. e.* by ones own labour and brains. I utterly refuse to believe that the majority of the rich get *all* their wealth honestly. So that riches may not mean oppression, yet oppression gets riches. The *majority* of the rich are selfish mammon worshippers and often defraud the poor. Why do the legislators who come from the rich classes make law and justice too expensive for the poor? The poor man is mocked and there is no such thing as justice for him; and the few who get justice get a very scant measure of justice. Education also is put beyond his reach by being made too expensive. All these oppressions have been brought to light by such pamphlets as the "Bitter Cry of Outcaste London," which shows up the landlords in England and Ireland. The poor cannot be blamed if all these obstructions and stumbling blocks are placed in their way. And yet the majority of pastors, missionaries and ministers, neglect the poor and ignorant and run after the rich and great. "The Son of man had not where to lay his head," but these modern disciples are rolling in luxury and ease. The German missionary here tells me it was a saying of Luthers that "the road to hell is paved with pastors head."

God made men with an equal right to existence and an equal right to justice, and therefore they should get an equal chance in the race of life. It is good to be neither rich nor poor. See Proverbs 30th chap. 8 and 9 verses. I have not a word in defence of those who are poor through their own faults. "If any man will not work neither shall he eat." 2 Thess. iii, 10. and Prov. xxvii. 23.

A. H.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

AMBROLI FREE CHURCH.

Girgaum Back Road—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday School 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Rev. Ira A. Richards, Pastor. Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

A CHILD WANTED.

A pious couple without children are anxious to adopt one as their own. The child must be a male, between six months and a year old and of European parentage. It will have an excellent home and be well cared for in every respect. An orphan is preferred.

Any one knowing of such a child is requested to address Rev. L. R. Janney, M. E. Parsonage, Khundwa, for further information.

Epitome of News.

SATURDAY, JULY 31.

—*Times of India:* The Bombay, Baroda and Central India Railway, including the Rajputana-Malwa Railway, have adopted Messrs. Lund and Blockley's invention for setting clocks to correct time on lines of railway by an electric time current passed through them at a given hour daily, by means of the wires used for ordinary telegraph purposes, which in this case will cover a distance of one thousand two hundred miles. The duration of the actuating electric current is three seconds and the system is entirely automatic.

—*N. Y. Independent:* Mr. Weeks, of the Census Bureau, sets down the losses of workingmen in this country by strikes in 1880 at the sum $13,003,863, simply in wages that would have been paid to them but for these strikes. Their losses from the same cause have probably not been less in any year since 1880; and since the 1st of last January, during the current year, they have been proportionately much greater. It is estimated that if the rate of loss in wages simply for the last five months were continued for the whole year, the aggregate would exceed forty million dollars. This takes no account of the stagnation of business, the postponement of various enterprises that would have been entered upon but for these strikes, and the loss of confidence among business men, and numerous other results, all of which indirectly, but surely, affect unfavourably the interests of the wage-earners of the country.

—The Emperor of China's new throne at Shanghai is to have its foundation and pedestal made of gold bricks, and the sub-prefect of Soochow has sent to Pekin 3,000 pieces of solid gold bricks, of the ordinary size of clay bricks, for this purpose.

—*Bombay Gazette:* The glowing eulogy which Lord Reay yesterday passed upon the founder of the Cama Hospital for Women and Children will serve as an assurance to those who are disposed to emulate Mr. Cama's example that benefactions of that kind will never fail to be duly recognized in the community. On the particular purpose that the institution is intended to serve there was little for his Excellency to say after the ample advocacy that has of late been given on many platforms to that great work of bringing medical aid to the women of India in which the Cama Hospital will fill a conspicuous part. Lord Reay, rather than say again anything that had already been said upon that subject, chose as a better theme the more general subject of public philanthropy, finding an appropriate illustration in the character and work of the excellent man who has given the new Hospital. Bombay has been highly favoured in the number of its citizens who, in the Governor's words, "not only build up their fortunes, but after having built them up use the capital they have earned for the benefit of their countrymen," and their number and their liberality keep pace with the growing needs of the city.

MONDAY, AUGUST 2.

—A Parsee, Saturday evening, attempted to kill his wife. She is lying in the hospital, in a precarious state.

—Lord and Lady Reay opened the new Khoja Sanitarium at Bandora, on Saturday.

—We are favoured with the G. I. P. R. Co.'s *Monthly Guide* for August. Price, one anna.

—*Indian Witness:* The Degree of Doctor of Divinity has been conferred on the Rev. W. A. Rudisill, of Madras, by his *Alma Mater* Dickinson College, at Carlisle, Pensylvania. The Rev. W. A. Carroll, Principal of the Calcutta Boys' School, is made Master of Arts at the same time.

—Same: We have heard with very deep regret of the sudden death, from heart-disease, of Mrs. Thoburn's father, Mr. Abraham Jones, of Kingston, Ohio. Dr. and Mrs. Thoburn had spent a month very happily in the family, and had just reached Mount Pleasant, when a telegram recalled them to the funeral. The gracious providence of God is seen in unexpectedly taking Dr. and Mrs. Thoburn to America, that father, daughter and the infant grand-daughter might have a long meeting before the final parting.

TUESDAY, AUGUST 3.

—*Overland Mail;* July 16: Mr. Samuel Morley is lying very seriously ill at his town residence.

Cora Pearl, a London and Parisian notoriety of twenty years ago, has just died in Paris in squalid poverty. At one time the equipage of Cora Pearl was one of the sights of Hyde Park. The loungers by the rails threw a double intensity into their stare when her carriage passed with its perfect horses and irreproachable liveries. Great ladies were accused of dressing "after" the celebrity. When she went to Paris and shortly after made her début at the Bouffes, the theatre was filled to overflowing with the ladies of the demi-monde and "personages" titled and untitled. Never did a *première* excite so much curiosity. Certain of the boxes sold at 500 francs each, and orchestra stalls fetched 150 francs. Before then Cora Pearl was well known to Parisians as an Amazon, a female Centaur. She wished to present herself in a new aspect to the public. Her stables were the talk of Paris. The wealthiest and most refined were not above taking a hint from her on the subject of the stables.

This is the woman who has just died in the greatest poverty in a small room in the Rue de Bassano. She was English by birth, being the daughter of Crouch, the composer of the worldknown "Kathleen Mavourneen," and of the equally beautiful though almost unknown "Dermot Asthore." When Mme. Christine Nilsson was in America some years ago, on one occasion she sang "Kathleen Mavourneen" as an encore. After the performance a wretched-looking poverty-stricken man threw himself at her feet and thanked her with tears for singing so exquisitely his song, the child of his brain. This was Crouch reduced to such straits that he was almost unable to command the price of a meal.

—*Indian Spectator:* The *Asiatic Quarterly* thinks the only satisfaction to be derived from the Afghan Boundary Commission is the safe return of our officers, and that any disputes that may arise could be as well settled in London as at Kurmi-ab or Char-shambe! Such an admission in such a quarter is a telling comment on the wisdom of the policy of the Commission, which has cost so many precious lakhs of rupees to poor India.

—Melbourne *Spectator:* The Methodist Churches in England and Ireland have been making up their numerical returns for the year, and the result is not encouraging. Our own church in Great Britain (leaving out Oxford, Swansea, Lincoln, Hull, and Isle of Man, whose returns were not to hand) report 367,079 members being a decrease of 138. There were 25,510 on trial and 43,203 junior members. In Ireland there is a small decrease.

The statistics of the Primitive Methodist Church are incomplete, but so far as they have been reported there is a decrease of about 700, the largest being 387, in the Bristol District. In the Methodist New Connexion there is likely to be a small increase.

—Same: We see that Mr. Hard has been kept busy among Melbourne Wesleyans in preaching Jubilee sermons at Prahran, Brunswick-street, Hawthorn, and Richmond, and in taking part in Jubilee meetings and church anniversaries and some temperance gatherings. We learn that Mr. and Mrs. Hard have some forty invitations to lecture. Mr. Hard's Sabbath engagements are for Ballarat on the 27th inst; Balaclava (anniversary), 4th July; Hotham, 11th; Sandhurst, 18th; Geelong, 25th. He may be addressed at Post Office-place, Melbourne. Mrs. Hard lectured on Wednesday evening in the Wesleyan school-room, Hotham; S. G. King, Esq., in the chair. The following synopsis of the lecture, taken from the circular which was issued, will give an idea of the character of the lecture;—"The dancing girl, with widow and Mogosha woman—The betrothal—Their respect for men—Home occupation—The Zenana—Men eating—Men washing—The Parsee lady working—The way they worship. Illustrated by young ladies and gentlemen, who will appear in Indian costume."

—A minister of New Britain, Conn., says that if the people of that town stop drinking and give him the money, he will pay all the city taxes for streets, sewers, water, police, gas and electricity, double the salaries of the school-teachers, pay the school-tax, build a large high school building, and one for the Young Men's Christian Association, pay the city's debt of $330,000, and expect to make $100,000 out of the speculation.

WEDNESDAY, AUGUST 4.

—A telegram from New York says an Englishman, named Carlisle D. Graham, a cooper, has constructed a cask with a man-hole in the top, in which he has safely navigated the Niagara Rapids, near the spot where the late Captain Webb perished. Graham entered the river a mile above the rapids, and came out a mile below, the time occupied being half an hour. Graham, who is aged thirty-three, resides at Buffalo.—It appears that Graham resolved on the day he heard of Captain Webb's death to attempt to pass through the Niagara River. He succeeded in his rash enterprise on Sunday.

—*Times of India:* Sir Richard A. Cross has protested to some purpose against Lord Randolph Churchill's wish to exclude him from the Ministry. He has not only been constituted Secretary of State for India, but has also been raised to the peerage. A reward of this kind is generally kept until a Ministry is in its last throes, and such unusual promotion is significant of other claims. The removal of Sir Richard A. Cross to the Upper House allows Sir J. E. Gorst to represent India in the Lower House—a position he

probably prefers to that of being Governor of Madras. Among the other appointments most Bombay men will be glad to see that our late Governor, Sir James Fergusson, has come to the front as Under-Secretary for Foreign Affairs. The rumours about the appointment of Lord Harris to Madras are confirmed now that Sir J. E. Gorst has found more congenial work at home.

—Same; Correspondent: In Meadows Taylor's "Tara" there is described the life of a *Murli* which will suffice for an account of a class on which much might be said when Social Reform is attracting attention. Throughout the country children often before their birth are dedicated as *Murlis* to the services of the temples. This does not mean that they will be educated and trained so as to expound the sacred books and perform religious ceremonies. Whether this custom which our *Swamis* and *Gurus* have never discouraged is founded in the Shastras no one knows. Government, that protect the life and liberty of the youngest and weakest subject, might, we think, if our case was fully represented, take some steps—too late for us—to alleviate the misery of future generations, and teach parents that to imolate their children cannot be any propitiation to the gods. Mr. Malabari, who is the champion of our widowed sisters, and who has been advised to pause in his present endeavours, might enhance his claims on the gratitude of our sex by taking up our cause, who through no fault, without any choice, were never allowed to marry.

—Same; Simla, 3: The Hon. C. P. Ilbert, who had been appointed Assistant Parliamentary Counsel, is law member. The post which the Hon. Mr. Ilbert has accepted has been rendered vacant by the elevation of Sir. H. Thring to the peerage. Sir. H. Thring is succeeded by Mr. H. Jenkyns, whose place in turn is taken by Mr. Ilbert. Mr. Ilbert will be required to join the appointment in the course of the present year, but at what precise date it is at present unknown.

—The *Statesman* publishes a leading article on the libel case contrary to all precedent. The writer repeats several of the original allegations, accuses the Judge of gross and persistent want of fairness, and declares that the forms of law are being prostituted to the gratification of private malice. In half a century of such proceedings he fails to recall a case in which a Judge has shown so positive a bias.

—Sir George Birdwood has received the degree of LL. D. from Cambridge.

—J. M. M. in the *Bombay Gazette*: It looks as if the French Republic were breaking up. The monarchical proclamation of the Comte de Paris encourages the belief that the Orleans Princes were engaged in carrying on an intrigue at Paris; but the manner of their expulsion, and more particularly the insulting treatment of the Duc d'Aumale, prove that the French Radicals have no faith in themselves, and have in desperation tried to make the Republic secure by re-opening the era of proscription. It is an ominous fact that their new leader is a young, energetic, and determined soldier, who is credited with the ambition to become another General Bonaparte.

—*Bombay Gazette*; Rangoon, 3: A telegram just received from Mandalay reports that Captain Atkinson, of the Hampshire Regiment, was killed in action on the 31st July by a jingal shot near Salin. The enemy were routed with great loss.

—Mr. Parnell says; I know nothing whatever, further than what can be gained by reading the newspapers, of the Fenian organizations in either Ireland or America. I have never had any communication with either of these organizations or their leaders, nor I have accepted any alliance with them. I do not even know who the leaders of these organizations are, nor has there been any means of communication either through the National League or through the Land League between me and them.

Thursday, August 5.

—*Times of India*; Hyderabad, 4: During the polo match last evening between the Hampshire Regiment and the 14th Hussars, in the polo tournament now being played at Secunderabad, Lieut. Wylde, of the Hampshire, and another officer of his team came into violent collision and both were knocked over. The former was seriously injured.

—A St. Petersburgh telegram states that on the afternoon of July 15 as a waggon load of old artillery material, which a dealer in iron had bought from the Government at public auction, was being discharged at the purchaser's place of business, a nine-inch shell, supposed, but erroneously, to have been duly unloaded, burst in the midst of a number of people. Sixteen persons, including four children, were killed on the spot; and several others were more or less seriously injured.

—The "Annales des Missions Catholiques" have just been published, and the organ of the great French missionary society fully confirms the sad intelligence published during the past year of the terrible massacres occurring in the kingdoms of Annam and Cochin-China. The report states that ten missionary priests, twelve native priests, sixty catechists, 300 native nuns, and 30,000 Christians were massacred; one large mission embracing 200 establishments, 250 churches and chapels, two seminaries of forty schools, seventy missionary residences, seventeen orphanages, thirteen homes of religious communities, one printing establishment, and the homes of 55,000 Christians were sacked and burned. But while such is the tale of martyrdom, there is the consoling intelligence of still unabated hope and confidence. During the year baptism was administered to 19,710 pagans, and 180, 966 pagan infants in danger of death.

—A New York telegram says: Although nominally directed against the Socialists, the Extradition treaty applies with equal force against the advanced wing of the Irish party here They are, therefore, certain to make some efforts to prevent the treaty becoming law. It is feared that many Senators, in order to retain the vote of the Irish Extremists, will oppose the ratification. The result is awaited with much interest, the majority of Americans being undoubtedly in favour of handing over to English justice the miscreants guilty of such diabolical outrages."

—We are favoured with the August number of the *Indian Railway Travellers' Guide*, published at the *Bombay Gazette* Office. Price, 8 annas.

—The following paras are from the *Rock*: The Rev. J. P. Chown, well known as a leading Baptist minister and ex-president of the Baptist Union, died on Thursday whilst asleep Mr. Chown was for many years one of the most popular preachers and platform orators in the Baptist body. He was ordained in 1845, and became minister of a Baptist chapel at Bradford, where he laboured for the greater part of his ministerial life. A few years ago he accepted an invitation to the pastorate of Bloomsbury Chapel, but upon the breakdown of his health about twelvemonths back he resigned. Mr. Chown not unfrequently occupied the pulpit at Mr. Spurgeon's Tabernacle, and was still more widely known in the north of England than in the south. The temperance party have lost in him one of their most able and earnest advocates. The remains were interred on Monday at the West Hampstead Cemetery, representatives being present from various denominations, missionary societies, &c.

It is expected that a small number of working men officers will be despatched to India, under the direction of a clergyman, after careful training to work on Church Army lines. They will adopt the native habits, costume and food, as far as it is possible.

Cardinal Guibert, the Archbishop of Paris, died on Thursday morning last, at the age of eighty-four; and the event has excited wide regret in the French capital. Even in Republican circles, especially during the Franco-German war, when Mr. Guibert was Archbishop of Tours, the prelate earned golden opinions for his patriotism. During his occupation of the see of Paris the chief work of Cardinal Guibert was the erection of the great memorial church at Montmartre. Of five Archbishops during the past forty-five years, he is only the second who has had a peaceful end. Monsignor Affré was shot on June 25th, 1848, in front of a barricade in the Faubourg St. Antoine. Supported by two members of his clergy he crossed the Place de la Bastile under a flag of truce to try and induce the insurgents to lay down their arms. As he was returning he was shot in the back, and died in a few hours. Archbishop Sibour was murdered in the church of St. Etienne du Mont on January 3rd, 1857. Cardinal Morlot died in his bed in 1862. He was succeeded by Archbishop Darboy, who was arrested as a hostage by the Commune in April, 1871, and confined in the Mazas prisons. When the troops entered Paris, and the Communists found that they were certain to be defeated, Monsignor Darboy and the other hostages were taken out of their cells and deliberately shot.

—*New Dispensation*: Our readers will be interested to hear that Mr. Caddy, the well-known artist, is engaged in drawing a portrait of our Minister in which he is represented in *yoga*, on the Himalayas, dressed in tiger skin. Another portrait, which is also about to be finished, represents him in the same attitude side by side with his wife. Both the portraits are from a photograph taken at Naini Tal where the Minister had gone through some of his most instructive spiritual exercises. The photograph was reprinted in a well-known German magazine a few years ago.

—*Times of India*: "The Seamen's Re[st] which was started at the Prince's Dock in November last, has accomplished most useful work during its brief career; and every day testifies to its growing popularity amongst the people for whom it is designed. It is worked on a similar plan to the magnificent establishments which have been founded at the great naval seaports of England by such philanthropic ladies, as Miss Weston and Miss Robertson, and others who have striven to provide a pleasant place of resort for sailors when on shore. In neither instance, however, are the labours of those interested in the welfare of sailors confined to doing this service, but religious and other meetings are held for the benefit of the men. Mr. A. W. Prautch, the superintendent of the Bombay Rest, not only pays frequent visits to the sailors on board their ships, but holds meetings nightly, which are well attended; no less than 4,390 men having been present during the past six months. The popularity of the Rest is further shown by the fact that 11,302 sailors have availed themselves of the advantages of the Rest during the same period. Amongst the list of donors to the funds the name of his Excellency the Governor appears, but aid is still needed for carrying on this excellent enterprise, and when its claims are fully brought before the public there is a little doubt but that it will meet with substantial support, especially when it is borne in mind that the men themselves do not hold back from making offerings in support of the undertaking.

Friday, August 6.

—Hajee Abdoola Currim, a native of Bokhara, who is a pilgrim-broker, was arrested on Tuesday night last at Nassick, on a warrant issued by Mr. Dosabhoy Framjee, at the instance of Inspector Morarao, of the detective police, on a charge of cheating eleven pilgrims of Rs. 500 given by them to purchase tickets

to Mecca. Yesterday morning he was brought down to Bombay in charge of the Nassick police.

—Another Pilgrim-broker was yesterday sentenced to a year's imprisonment for similar frauds.

—Deaths last week, 373.

—The Str. *Lombardy*, with English Mails, left Aden for Bombay, Wednesday, at 12 noon.

—Fall of rain, to date, 82 inches.

—Immense volumes of smoke and vapour continue to be emitted by the volcanoes in the New Zealand Wonderland. Mr Humphries, the chief surveyor, took observations by which he found that the columns ascended a height of 22,000 feet above the top of Mount Tara Wera. The width of the column was from 1¾ to 2 miles, which shows the immense amount of smoke and steam being emitted from the mountain and its surroundings.

Selections.

THE TOUCHSTONE.

REV. A. J. JARRALL.

GOD always lays the "axe at the *root* of the tree;" man at the *branches*. "To *be* carnally-minded is death." This is the master's way of declaring the great issues of life. "Is it wrong to go to the theatre?" No more wrong than it was in John Bunyan to go to Bedford jail. If you go there against your will, and have no heart for it while you are there. But, there is death in the carnal mind that *wants* to go there. No harm in the ball-room, but there is death in the *desire* for the ball-room. And I am so glad God has not left it to men to settle the grade of evil there is in the carnal mind. Good men differ and dispute whether there is any evil *in it at all*: and the best of men hardly realize *how deadly it is*. But God has declared that is always "death," no matter where found, and no matter how modified.

It is death to all love of the heart. Here we reach bed-rock in the investigation. This foundation God has laid. The carnal mind is *enmity* against God." It is enmity—the very soul and spirit of hate towards him. Whatever else it may do, it can never love Him.

So it is, likewise, death to all religious joy in the soul. Who ever heard of a carnal mind being troubled with "joy unspeakable and full of glory?" Who ever knew a carnal man to "rejoice evermore, pray without ceasing, and in everything give thanks?" Who ever saw such an one with streaming eyes and beaming face, singing:

"O the rapturous height of that holy delight
Which I feel in the life-giving blood!"
Of my Saviour possessed, I am perfectly blessed,
As if filled with the fulness of God!"

If such a song were heard, from such a source, there would be "silence in heaven" again "by the space of half an hour."

More than this; the carnal mind is death to all usefulness in the Church. But I employ that word "usefulness" intelligently, and in a scriptural sense. I mean only such things as bring glory to God and everlasting good to man. A lower order of usefulness, falsely so-called, demands a carnal mind. Any other would be unfitted for the work. But I mean that usefulness of which Christ spake when He said, "Herein is my father glorified—that ye bear much fruit." I mean that which Paul meant, when he said, "Ye have your fruit unto holiness, and the end, everlasting life." To all such usefulness the carnal mind is sure and certain death. Imagine, if you can, a carnal man with tears, begging a sinner to flee from the wrath to come; or weeping "between the porch and the altar" at the languishing state of Zion; or planning and pushing a growing prayer-meeting to triumphant success. Who ever knew a leader of the German to lead an "altar service?" The German don't lead that way. The devil would drop it in an hour if it did. Figs may fall from thistles, and grapes from thorns, but usefulness never yet sprang from a carnal mind. Nothing but death ever comes from that.

"But to be spiritually-minded is life and peace" Of course it is. A spiritual mind completes our union with Him who is life and there must be life, "and that more abundantly." Put one hand on my heart, and the other on my wrist, and you will find the beats are the same. Not a pecularity in one, that is not in the other. The connection is complete by the artery, and the same life-tide flows through both; and flow it will, until "heart and flesh fail," unless that connection is broken. Lay one hand on the heart of a spiritually-minded man, and roverently lift the other to the "Heart that was pierced;" the throbs are the same. One is on the great white throne—the other in the turmoil of earthly strife; but the connection is complete, and neither the distance nor the turmoil and strife can vary one heart-throb. Twelve legions of devils may march between us and our "Life," but the pulse will not abate one jot. In a telegraph office on the coast of Newfoundland, and in another at Queenstown, Ireland, is a little shuttle-like instrument, into which a patient watcher sits looking at the sparks that flash back and forth in the shuttle. There is no click to that battery, but Europe and America are talking to each other across three thousand miles of water. These instruments are connected, and that is enough—no matter what the distance. The ocean may be stirred from shore to shore; forty tempests may double quick back and forth across that connecting line, but the operator will not miss one flashing spark. All day long, and all night too, these distant continents commune with each other, without the click of a battery, or the whisper of a human breath. There is union there, and there is union here; and this union is through the indwelling Spirit. "I in them, and thou in Me, that they may be made perfect in one." The Marys can still sit at Jesus' feet, and receive, all day long, and all night, too, the flashes of His love and tenderness. He is "far above all principalities and powers," but the weeping Magdalenes can still hear Him say, "Mary!" and they can still clasp His feet and cry, "Rabboni." O, if there is life anywhere; if there is life in heaven; as surely as there is life in God, just so surely is there life in a spiritual mind.

"*And peace.*" How could it be otherwise when the heart lies throbbing on the bosom of the prince of Peace? "Lo, I am with you always to the end of the world." And shall we be disturbed while this sweet voice is ringing in our ears? "*My* peace I give unto you"—and shall we ever get uneasy until we find Him getting uneasy? Shall we repeat the folly of the apostles, wringing their hands over a little gale, while the Master was lying right by their side? "These things have I spoken unto you, that in Me ye might have peace." "Let not your heart be troubled, neither *let it*,"—do you hear? don't "LET *it be afraid.*"

What will you do with that carnal mind? Not carnal? Better take your bearings. The captain of the ill-fated steamship *Atlantic*, a few years ago, was so sure he was in no danger that he went into his cabin to sleep, at ten o'clock at night. Howbeit he had not taken his bearings. In less than an hour he had run on the rocks of Newfoundland, and his noble ship sank to rise no more. What will you do with that carnal mind? "Restrain it?" Yes, when you have restrained a lightning bolt. "Tame it?" Know this, "that every kind of beast, and of birds, and of serpents, and of things in the sea is tamed, and has been tamed of mankind;" but the carnal mind "can no man tame." What will you do with it? "Bring it into subjection?" "It is not subject to the law of God, neither indeed can be." Here we reach bed-rock again. Millions have tried the experiment of subjections, but the subjection was always on the wrong side. It will dominate you to your grave, if it does not sink you into hell. What will you do with it? There is but one thing that can be done; and that is to *destroy* it. Nothing short of *extermination* can ever give you perfect peace or perfect life. There is no other help on earth, and there is none in heaven but this. You may dream of "suppression" if you will, but it is the same old dream, and it will have the same old awaking. Hard gospel? I think it is inexpressibly glorious. To have the last chain stricken from me, and I walk the earth a freeman, and mount the skies an heir of glory, hallelujah! this is all I want, and the least that God has promised!—(*Chr. Standard.*)

PAPAL POWER.

EVER since Italy regained her capital by the overthrow of the Pope's temporal power it has been very generally supposed that Romanism has been effectually crippled, if not destroyed. During the sixteen years which have elapsed since that event there have been numerous and loud lamentations from the voluntary captive within the walls of the Vatican, and these complaints have been regarded as confessions of impotence. Meanwhile, however, the spiritual claims and contendings have rather increased than diminished. And at this moment the web in which Rome has enmeshed the nations of the earth is certainly as widespread, and in many respects as complete, as it has ever been in the past. It may be admitted that both France and Italy have to some extent freed themselves from the grasp of the priesthood, and are keenly sensitive to the danger from which they have not yet wholly escaped. On the other hand, the errors and influences of Romanism have made remarkable advance in England and in the United States. In both these countries it is resolved to secure supremacy, and is boastful, no less than hopeful, of success.

If any had prophesied half-a-century ago the revival of Popish superstitions in our own country he would have been laughed to scorn as an impudent and ignorant alarmist. In that time men indulged the pleasing belief to which Bunyan gave origin in the *Pilgrim's Progress*. The giant Pagan has been dead many a day and the giant Pope is supposed to be too feeble and infirm to injure pilgrims to the Celestial City throughout all future time. He has been shorn of his power, and has grown so stiff and crazy in his joints that he can only mumble unintelligible threats to which no one gives heed.

Yet, although this delusion has been dispelled, and in face of the renewed activity and vigour of Romanism no one calls in question its strength; there is a very general disposition to credit the giant with the gentleness of the lamb. Though he has renewed his youth, he has lost his ferocity. Every one who falls into this mistake, which is at once favourable to the enemy and fatal to him who entertains it, forgets the proud claim of unchangeableness which Popery has never ceased to make. Toleration of heretics may be practised where the power to crush is absent, or when it is expedient for the advance of so-called Catholicism; but intolerance of all creed and conduct which she dislikes is the constant and consistent principle directing the whole policy of Rome. In the very nature of things it must be so: for truth cannot tolerate error, and Rome claims to be the very pillar and ground of the truth.

There is reason to fear that much mischief may ensue in the near future from this ignorance of the character and career of our great enemy, which leaves thousands unmindful and unwatchful both of its working and of its wiles

While it is making stealthy and steady advance, they remain fast asleep, and are likely only to have a rude awakening when the hand of steel seizes them by the throat.

It is possible, perhaps, to overestimate the craft and cruelty of Romanism and it may be some good men, in the extreme of zeal, have been too pertinacious in calling attention to every straw which marks the flow of the tide; nevertheless our conviction deepens that our persent danger, which is far from fanciful, lies in the very opposite direction. The strength of this gigantic conspiracy against truth and liberty is immeasurably greater than we think. Other governments are subject to changes in popular opinion, and power may be shifted from one party to another, but the secret council at Rome never changes, and its diplomatic action is, from one generation to another, directed only and always to the aggrandizement of the Church. The Cabinet of the Pope is remorselessly regardless of national or individual privileges; it cares only to bring all mankind to the feet of him who claims to be Peter's successor. There are very few considerations—we question whether there be any—likely to stay any procedure which promises to secure this coveted result. Earthly affections and interests are deemed unworthy of a thought when they stand in the way. With as ruthless a disregard for lives and liberties as that of the car of Juggernaut the Papal chariot drives on.

Then, too, the Roman Cabinet has the treasured and transmitted experience of centuries. The secrets of success and failure acquired by more than a hundred generations form an invaluable diplomatic library, well fitted to counsel an intelligence subtle and welltrained. More skilful and well-informed diplomats are not likely to be found in any other Cabinet in Europe, and there is not one to compare with it in unanimity and unscrupulousness.

Then, also, they have their agents scattered over the world in thousands. The Roman priest, by an enforced celibacy, is separated from the world, and the absence of family ties makes him tenfold the soldier of the Church. We have to remember, further, that through the Confessional the secrets of men and women are poured into his ear. There are few families of which he may not learn the history; and as a matter of fact, he has not failed to avail himself of the knowledge of human weakness and folly, which he has thus been enabled to gain.

We have given but a slight sketch of the vast power which stands behind the Papacy, yet no one can study it, even in outline without conviction of its incredible potency for evil. It is more than strange that any who stand outside it, and are, therefore, exposed to attack should regard it with indifference, if not with complacency. And this very strangeness gives serious reason to inquire whether this carelessness about its action and advance be not a product of its own Satanic subtlety. —*(Word and Work.)*

NOTES.

"OUR citizenship is in heaven" (Phil. iii. 20. R. V.). And it is blessedly wonderful how far even now the soul can become *naturalized* in the heavenly kingdom. As hour by hour we have fellowship with the Father and with His Son Jesus Christ, and the Spirit takes of the things of Christ, and shows them unto us, it is well within the limits of sober truth to say that the unseen kingdom becomes as real to the soul as the world that is revealed through the outward senses. All heaven is just on the other side of the Jesus with whom we live and walk.

And as this blessed intercourse grows and increases what peaceful, brightened thoughts gather round the hour of our departure hence. Intead of being for us a passage into "the great unknown," death will rather be a happy introduction to a world that has already the sweetness of home, for HE is there. His presence does more than "make our paradise;" it makes our *home*.

In the *practical* sphere the highest success in Christian life lies in *doing the will of God*, in all its reasonable individuality of choice for us as individuals. The highest result, therefore, of the baptism of the Holy Ghost must be *efficiency* in doing the Divine will. How many err through forgetfulness of this, and in seeking the baptism of the Spirit fix upon some special form of power, or kind of gift, or line of service, that may or may not be God's choice for them.

What we would affectionately say to all seekers is this: Scripture and experience alike declare that the richest gift—and it is all-inclusive—for practical life that the grace of God offers to you *is light to know and power to do His will;* and this light, this power, become yours in their fulness, by your being filled with the Spirit. As you see light in God's light, all questions as to the measure of your service will be made abundantly clear, and you will find placed at your command, grace through Christ "to do all things" thus revealed. In offering you the fulness of His Spirit, God has in view your entire and glad surrender to His will throughout the whole length and breadth of your life. You can scarcely, therefore, expect Him to grant you this inestimable blessing, if your aim is diverse from His.

One of the unhappy results of failing to realize that efficiency in doing the will of God is the highest and all-inclusive result of the baptism of the Holy Ghost, is that that blessing has become associated far too exclusively with power to speak in public. Thank God, the light is coming wherein it is being made clear that for some, at any rate, being filled with the Spirit, means better management of the household over which God has placed them; sweeter tempers in the home where little hearts and minds are fast making their practical estimate as to the value of religion; higher aims and kinder thoughts in the office and the workshop.

It is our invincible conviction that the greatest necessity of the hour is the bright outshining of the love and light of Jesus in the ordinary details of everyday, home, social, and business life. Of all gifts it is possible to think of as coming down from the Father of lights, upon His professing people, this we most covet. And we believe the Scriptures teach this to be the final aim and highest outcome of the baptism of the Spirit. What have *you* been aiming at?

Every plant of desire, or enterprise, or service in your life that is not the Father's planting He would, with all love, root up. Stay not His hand; no worthy flower or fruit can ever grow thereon.

But let your soul ponder also how faithfully the divine husbandman doth nourish and preserve every plant that is of His own planting. Earnestly seek that with such your life may be made beautiful and fruitful. Nothing is more wonderful in the field of human history than the strong vitality and abounding fruitfulness of God's plants, some of them occupying only the small plot of a single human life; others spreading their roots in the nourishing soil of many Christlike hearts and true. Not all the keen cold winds of human hatred, and satanic malice have been able to kill them, for they have been sheltered by the promise "I will keep it." Oh, the bliss enfolded in the four words "GOD OF MY LIFE."
—*(Divine Life.)* C. G. M.

A JEALOUS GOD.

WHAT a strange announcement! I am "a jealous God." Most persons aim to conceal their jealousy. Some are too proud, too reserved, too vain, too haughty to acknowledge it. Some are cunning enough to hide it until the hour of vengeance shall arrive. But God announces it. What condescension, what solicitude, what affection, what determination to secure and retain our love! And shall our worldliness (which St. James characterizes as spiritual adultery), be allowed to provoke our heavenly Bridegroom to jealousy? Shall the slightest misunderstanding ever separate us, for one moment, in the smallest degree, from "the Fairest among ten thousand and the One altogether lovely?"

Nay, let us rise now and forever above all suspicion, into the transparency of a perfect love, that cannot admit in itself a doubtful thing, that cannot consent in any wise to wound the confidence and esteem of its cherished companion. Shall our earthly relationships be more sacredly observed and maintained than our heavenly? Shall we allow between ourselves and God what we would scorn to permit between ourselves and the earthly friend that sticketh closer than a brother? Nay, let there ever be those reverential endearments that provoke a deeper affection, an unwavering confidence, a higher regard.—*(Christian Standard.)*

STALWART SANCTIFICATION.

SOME people have not yet had the sentimental softness sanctified out of their spirits nor the whine out of their voices, nor the general debility out of their deportment, nor the clinging dependence on every body else but God out of their lives, nor the disposition to exist without good honest labour out of their business arrangements, nor the "holy twang" out of their conversation and prayers, nor the languid affectation out of their manners! Oh! for a baptism of manly, stalwart, frank and stirring sanctification that can look every one in the eye, that is not continually asking favours, that does not go round apologizing for its own existence and presence, that knows some interval when it has not some special "axe to grind," and that can occasionally devote itself to unselfish care and consideration and labour and sacrifice for others! Equally from the sourly severe and the softly sentimental, good Lord, deliver us! —*(Christian Standard.)*

Miscellany.

—The New Abolitionists; *Pall Mall Gazette*, July 2: The series of conferences going on daily this week at Exeter Hall in connection with the British, Continental, and General Federation tend to show how widely the principles of that federation are known, discussed, and approved. The eminent economist M. Emile, de Laveleye, who is president of these conferences, was able to bear testimony to the wide-spread ramifications of the federation in its demand for moral rectitude in all classes of society, and in both sexes alike. M. de Leveley in his opening address congratulated English friends on their recent victory over the English Contagious Diseases Acts. In the midst of so many causes of sadness and distress, the general depression, the lack of employment, the pressing want among workmen, the hostility of class against class, the situation of Europe, where armed nations were ready to devour each other like wild beasts, the decay of moral principle, and the affecting increase of unhealthy and obscene publications, this moral victory had been a great consolation, a great lesson, and a great example. He was truly thankful to be able to say that on the Continent important, and really unhoped for results had been obtained. Speaking first of his own country, Belgium, one of the vice-presidents of the Societe de Moralite Publique had risen to be Prime Minister, and was then doing his best to convert his colleagues to his views. That

society had also recently secured fresh adherents in the two parties which divide public political opinon, with the result that the central section in Parliament, which was composed of delegates from the other sections, had recently unanimously proposed the complete abolition of legalized vice. He was fearful that that proposal might be buried with due honours in the ministerial folios of some Special committee, but an honourable senator addressed the House on the subject, and the minister of the Interior promised to introduce a bill of a Chamber during the session. In Italy a Parliamentary Commission, composed of eminent lawyers, statesmen, and doctors, had pronounced against legalized and licensed vice. In Holland vigorous opposition to the regulation of vice had been offered, and one town had refused to apply the regulations, because it held them to be opposed to the right of citizenship. Lastly, the Emperor of Brazil had expressed a wish to himself (M. de Laveleye) that an expose of the views of the federation should be furnished to him. This had been done, and the Emperor had replied that vice should never be licensed or legalized in Brazil during his reign. These facts encouraged the hope that the object of the federation—namely, the complete destruction of the system of *police desmœurs*—would ultimately be achieved. But even when that ultimate end was reached the federation's work would not be done, inasmuch as they aimed at the protection of minors and the improvement everywhere of public morals.

Twelve nationalities are directly represented at this congress—namely, America, Belgium, Denmark, England, France, Germany, Holland Italy, Norway, Spain, Sweden, and Switzerland.

TELEGRAPHIC NEWS.

Constantinople, July 29th: Ahmed Moukhtar Pasha returns here shortly prior to his taking his departure for Armenia, where he will assume the command of the Turkish Army on the Armenian frontier.

London, 30th: Mr. Henry Matthews, Q. C., has been appointed Secretary of State for the Home Department.—Lord John Manners has been appointed Chancellor of the Duchy of Lancaster.—Lord Ashburne has been appointed Lord Chancellor of Ireland.—Sir R. E Webster has been appointed Attorney-General. —Mr. H. C. Raikes has been appointed Post-Master General.—Mr. D. R. Plunket has been appointed Chief Commissioner of Works.—Mr. A J. Balfour has been appointed Secretary for Scotland.

31st: Lord Cranbrook has been appointed Lord president of the privy Council.—Mr. E. C. Buck, Honorary Commissioner of the Indian and Colonial Exhibition, has been created a knight —The following have been raised to the peerage:—Sir Thos. Brassey, Sir Michael Arthur Bass, Mr. J. G. C. Hamilton, late member for Southern Lanarkshire, and Sir Henry Thring.

Sofia, 31st: The Bulgarian Government have appointed delegates for the revision of the organic Statute.

London, August 1st: A hitch has occurred in the completion of the Cabinet, owing to the claims put forward by the Right Hon. Sir Richard Cross to a portfolio.—Colonel Sladen, of the Burma Commission, has been knighted for his services. —The Abbé Franz Liszt, the famous pianist, is dead.

London, 2nd: Lord Salisbury has now overcome all difficulties and succeeded in completing the new Cabinet.—The Right Hon. Sir Richard Cross has been appointed Secretary of State for India.—The Right Hon. E. Stanhope has been appointed Secretary of State for the Colonies, and the Right Hon. Colonel Sir F. A. Stanley has been appointed President of the Board of Trade.—Earl Cadogan has been appointed Lord Privy Seal, but will not have a seat in the Cabinet.—Mr. O'Donovan Rossa has declared that the Irish dynamiters are making active preparations for renewing their operations in England.—Rioting of a serious nature has been going on in Belfast since Saturday. The mob having made fierce attacks on the police with stones, the latter opened fire on them, killing one and wounding many.

London, 3rd: The Right Hon. Sir Richard Assheton Cross and the Right Hon. Colonel Sir F. A. Stanley have been raised to the Peerage.—Mr. C. T. Ritchie, member for the Tower Hamlets, has been appointed President of the Local Government Board —Sir James Fergusson, Under-Secretary for Foreign Affairs.—Sir J. E. Gorst, Under-Secretary for India.—Earl of Dunraven, Under-Secretary for the Colonies.—Mr. W. H. Jackson, Financial Secretary to the Treasury —The Hon. Henry S. Northcote, Financial Secretary to the War Office.—The *Times*, in an article, advocates an enquiry into bi-metallism, and says that the financial position of the Indian Government is forcing the question to the front. The article believes that there will be a Royal Commission on the currency crisis before six months.—The Hon. C. P. Ilbert has been appointed Assistant Parliamentary Counsel.

Rome, 3rd: The Pope has informed the diplomatic body here that Monsignor Agliardi has been appointed special Envoy from the Vatican at Pekin under the title of Apostolic Delegate. —The Chinese Minister in London will also represent China at the Vatican.—The recall of the French Ambassador at the Vatican is expected.

London, 4th: Mr. Edward Clarke, Q.C., has been appointed Solicitor General.—Belfast continues to be in a state of ferment, and the authorities, fearing a fresh outbreak, have had the military strongly reinforced.—A party of about one hundred Indians and Colonials proceeded to York yesterday at the invitation of the Mayor, who entertained them at a grand banquet afterwards.—The *Times* of to-day states that the Governorship of Madras has been offered to the Right Hon. Richard Bourke, but that his acceptance of the post is doubtful.—Lord Charles Beresford has been appointed one of the Lords of the Admiralty.

Washington, 4th: The Extradition Treaty signed between the United States and British Governments, and which was made particularly applicable to dynamiters, has been before the Committee of the Senate, who have shelved it until December.

St. Petersburg, 4th: The *Journal de St. Petersburg* states that the difficulty respecting the Afghan frontier has now been settled.

London, 5th: Mr. C. B. Stuart Wortley has been appointed Under-Secretary to the Home Department.—Lord Harris has been appointed Under-Secretary for War, and Mr. A. B. Forwood Secretary to the Admiralty.—The Hon. W. Brodrick, and not the Hon. Henry S. Northcote, has been appointed Financial Secretary to the War Office.

Constantinople, 4th: The statement made that Ahmed Moukhtar Pacha would shortly proceed to Armenia to assume the command of the Turkish Army on the Armenian Frontier is premature. He will for the present remain in Egypt, where his services in connection with his important mission are giving so much satisfaction.

New York, 4th: Governor Tilden, the late leader of the Democratic Party, is dead.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a

recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

Domestic Occurrence.

BIRTH.

CRISP—At Sattara (Deccan), on 4th August 1886, the wife of Mr. John F. Crisp, accountant, P. W. Dept., of a daughter.

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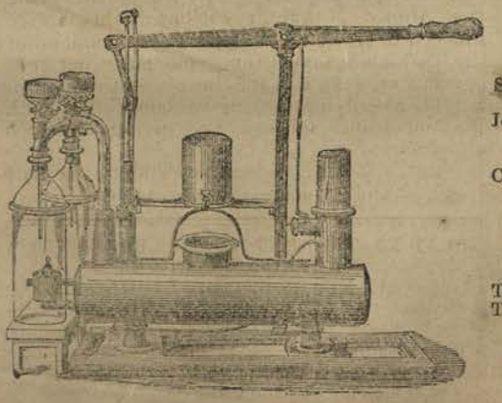

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